

**Course Name: 'Introduction to Pāṇinian Grammar'**  
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**Week:09**  
**Lecture:44**

Welcome, I welcome you all to this lecture in the course Introduction to Pāṇinian grammar. In this course now we are studying various topics related to the sūtra. In this lecture we shall study the types of rules, types of sūtra. Our study will address these following questions related to the sūtra. Sūtras are the rules stated in the Pāṇinian grammar which account for the derivation process of the speech form, that is spoken by the community of speakers of Sanskrit.

So, the questions that we shall address and in fact, we have addressed some of them. They are what is a sūtra? This we have addressed. What are the types of sūtra? This we shall address in this lecture. And in future we shall then see, what is the reasoning behind classifying sūtra in this particular form? Partly this will be covered also in this lecture. How to make the meaning of the sūtra? This will also come in.

Later on what is the speech form that is generated by the sūtra? What is the speech form that is not generated by the sūtra? The answers to these questions they will form part of the explanation when we look at different types of sūtra. What is the derivation process supported by the sūtra? So, here we shall see how different types of sūtra, they constitute one big derivation process. How do they function together as a system? This we shall see this we shall study when we look at the derivation process that is supported by the sūtras.

Right now let us try to focus on the second bullet on the slide namely, what are the types of sūtras? So, there are 6 types of sūtras as stated on this particular slide. They are also mentioned in a verse in Sanskrit in which all these names are collected together "saṁjñā ca paribhāṣā ca vidhirniyama eva ca atideśo adhikāraśca ṣadvidhaṁ sūtram ucyate". I repeat, "saṁjñā ca paribhāṣā ca vidhirniyama eva ca atideśo adhikāraśca ṣadvidhaṁ sūtram ucyate", 6 types of sūtra.

Namely, saṁjñā meaning thereby the technical terms that are used. Paribhāṣā stands for meta rules. vidhi which stands for the rules which prescribe the prescription rules. Niyama stands for the restrictions some rules are restricting some other applications. Atideśa extension, extension of certain qualities from element x to element y in the process of derivation. And here we shall study once again in detail the concept of substitute and the process of substitution, which is an extremely basic fundamental process as far as the Pāṇinian grammatical process is concerned. And finally, adhikāra namely the domain heading sūtras.

So, these are the 6 types of sūtras and as is clear we do require all these different types of sūtras. There should be some sūtras which should talk about the domain heading, this is purely metalinguistic the adhikārasūtras. Then there should be some sūtras which define certain technical terms, which capture the lexicon in certain categories on which certain rules do get applied.

Then there are some meta rules. So, those rules should be able to explain, how the rules function, how the rules interact with each other and so on. Then there are certain rules which prescribe certain element after certain element in the process of derivation. So, this is the derivational prescription. How the derivational process should begin with, then what next step it should take and so on and so forth until it returns the output.

So, vidhi here clearly means the prescription as far as the derivation process is concerned. And then there are certain restrictions to this to the process that are described by the vidhisūtra. These are some of the reasonings and as you can see all these 6 types of sūtras they have different functions as far as the system of grammar is concerned, they are all useful they are all complementary to each other.

Now, let us look at in brief some information about these six types of sūtras, first comes the saṃjñā or the technical terms. And we are going to study some of these terms in more detail later on right now, let us take this brief information as an introductory information. The technical terms are the base of the system of this particular grammar, that tell us about the theory of this grammar.

So, it is extremely important to study the technical terms the saṃjñā used in this particular grammar. For example, the technical term pada which is defined in Pāṇinian grammar as suptiñantaṃ padam by 1.4.14 which is extremely important and which also tells us quite a lot about the overall theory on which this grammar functions. What is a sup and what is a tiñ, we have viewed this we have studied this aspect, when we looked at the concept of vibhakti when we were studying the concept of it or marker in detail.

So, a verbal element at the end of which appears tiñ or another verbal element at the end of which appears sup is what is called a pada. And it is the collection of pada which is the vākya. So, pada is an important constituent of the sentence to be derived. There are some other technical terms like prakṛti and pratyaya. prakṛti is not defined by Pāṇini, prakṛti is not used also by Pāṇini in this sense. So, the term prakṛti is assumed by Pāṇini in this grammar, but the word pratyaya is used. In fact, used in this grammar; however, there is no clear cut definition provided in the sūtras. The definition of pratyaya is not provided in the sūtras themselves. So, the later commentatorial

tradition does try to provide this definition and we shall also study these concepts, in detail a little later. We have already explained the concepts in brief at the time of explaining the overall structure, but we shall take a closer look at them later on.

Now, the pratyaya are of two types sup and tiñ as mentioned earlier and then they correspond with two different types of prakṛtis. sup corresponds with the prakṛti called prātipadika and tiñ corresponds with the prakṛti called dhātu. So, there are two types of prakṛti and two types of pratyaya. Now what are the definitions of dhātu and prātipadika they are provided in the Pāṇinian grammar and here we have presented only one of them. In fact, there are two definitions given by Pāṇini which we shall study later on.

The first one is bhūvādayo dhātavaḥ defining the non derived verbal root and also prātipadika arthavadadhāturapratyayaḥ prātipadikam defining the non derived prātipadika. So, dhātu and prātipadika are the very core terms technical terms defining what is a prakṛti as far as Pāṇinian grammar is concerned. The entire grammatical structure is we can say based on these two prakṛtis, dhātu and prātipadika and also the pratyaya. It is to be noted that the pratyaya are not derived they are always underived and they form therefore, as the very basic building block always.

Then there are other important terms like vākya or sentence this is used in the text of a Aṣṭādhyāyī the Pāṇinian grammatical text. However it is not defined by the text of Aṣṭādhyāyī; it is the vārtikakāra or Kātyāyana who took it upon himself to define what is a vākya and we shall study even this definition while we look at the saṃjñā in detail. Similarly, the term kāraka is used in the Aṣṭādhyāyī, but it is not defined by the Aṣṭādhyāyī. The kāraka can be roughly translated as the roll that different entities play in the accomplishment of a given action to be described.

Similarly, there are other technical terms like kartṛ and karman is stated by 1.4.54 kartṛ means agent this is well defined svatantraḥ kartā and we shall study in detail about this concept. Similarly karman an object is also defined by 1.4.49. These are some of the technical terms which are in the domain of meaning as well as higher units of words. Then there are some technical terms which are purely metalinguistic they also are part of this system. So, with this brief information about the technical terms let us move towards the next type of sūtra namely the paribhāṣāsūtra.

Which is a meta rule meta rules of Pāṇinian grammar.

Meta rules are the rules of the metalanguage how does the metalanguage function. So, we have studied three features of the metalanguage, the first one was the word form being the meaning of the word form that is stated by the sūtra 1.1.68 which is the paribhāṣā rule which is svaṃ rūpaṃ śabdasya āśabdasaṃjñā.

Then we also saw that the meanings of the cases are defined by certain rules. For example, the meaning of the 7th case is immediately before now this is stated by 1.1.66 tasminniti nirdiṣṭe pūrvasya. Similarly the 5th case meant immediately after, even this is defined by 1.1.67 tasmādityuttarasya. These are some of the meta rules and there are some more also describing about the place of substitution etcetera.

And these we have seen some of them we shall see more of them later on when we study the paribhāṣā rules in detail.

The next one is vidhi type of rules. vidhi is a prescription and as we said vidhi in this case of grammar stands for, the prescription as far as the derivation process is concerned. So, the most important aspect as far as the derivation of a sentence is concerned is the relations, that the lexical items have with other lexical items. Otherwise the lexicon is available, but when it is brought when an item is brought out of the lexicon picked and put in combinations it is the relation of this lexical item with the other lexical item that plays a prominent a crucial role. This is what, in fact, is the sentence which we have been highlighting by colour given to the given to the plus signs.

So, precisely this aspect which is to be which needs to be prescribed and that is why that is why it is the pratyaya which are considered to be prescribing this element. So, the pratyaya which are stated in chapter three four and five they are considered to be the vidhikāṇḍa of the Aṣṭādhyāyī. The section which prescribes the pratyaya the section of vidhi as it is called. So, we can sum up the discussion that we did so far by saying that pratyaya is the core prescription in the Aṣṭādhyāyī. On top of it then there are several other prescriptions which prescribe certain kinds of changes, that are to be brought about to the pratyaya or to the shape of the prakṛti and so on and so forth.

But the core prescription is that of a pratyaya a lexical item is picked up from the lexicon and now what is its relation with the other items, this is specified by the pratyaya and that is why this is considered as the core prescription in the text of the Aṣṭādhyāyī. So, which word element in which meaning is to be added to which other root element preferably left hand side to form a higher unit this is what is stated by these pratyaya and that is why they are the pillars of the construction called sentence. And that is why chapters 3, 4 and 5 which contain the pratyaya are considered to be the vidhikāṇḍa for the Sanskrit language.

So, for example, in the meaning of an agent who is third person and singular anti is to be added to a verbal root. This is what is prescribed by 3.4.78 and on top of it there are some other operations that occur because of 7.1.3 and then we get the verbal forms by adding anti to the verbal roots path meaning to read ,vad meaning to speak khad meaning to eat. And then we get the forms paṭhanti

vadanti khādanti, which then express the meaning the third person plural agents of the action of reading.

That means those who perform the action of reading who are in the third person and plural. So, they read similarly vadanti third person plural performers or the action of speaking. That means, they speak they all speak. khādanti which expresses the meaning namely third person plural performers of the action of eating, that is they eat. This is how the suffix anti is prescribed the pratyaya anti is prescribed after these verbal roots in order to bring about these derivations to return the input in the form paṭhanti vadanti and khādanti.

This is in a nutshell what vidhi or prescription is, but we shall study this in detail later on. Then comes an important rule called niyama and here we are explaining it in a little bit detail, because this is a little difficult. We shall take it up once again, but here are some other interesting notions to be remembered.

niyama is restricting the application of other rules this is a very peculiar kind of rule, Why peculiar because it is a positive statement rather a restatement of the fact, which results in negation, which results in elimination. And that is why we call it a peculiar kind of rule. Let us take an example 8.2.23 saṁyogāntasya lopaḥ says that given a word a pada which is what is indicated by two square brackets at the end of which appear two consonants. The final one termed as c 1 and the penultimate one termed as c 2 c stands for consonant.

So, there are two consonants consonant one at the end consonant two at the penultimate position of the word and then there are some other elements other sounds preceding them. In this case given this environment c 1 which is at the end is deleted and the resultant word form would be dash dash c 2, c 1 is deleted.

And because this is a pada we also have the three dashes indicating that there could be some other environment. However that environment is not influential in bringing about this change. The fact that this is the word and at the end of the word there are two consonants one is c 1 and one is c 2 this fact itself triggers the operation 8.2.23 and when this rule applies on this stage c 1 gets deleted. And what we have is c 2 as a returned output, after the application of 8.2.23.

Here is a concrete example if we have gomān and t here there are two consonants coming at the end of the pada c 1 is t c 2 is n. In this case now 8.2.23 applies and this c 1 gets deleted and now we have only c 2 at the end of the pada. So, we get the finally, derived form gomān as the returned output of 8.2.23. This is not niyam this is a vidhi now comes the niyam.

Now, comes the restatement 8.2.24 this is the niyama sūtra the sūtra is rāt sasya. What this sūtra says is that given a pada which is indicated by the square brackets, at the end of which come two consonants noted as c 1 and c 2 as before. If c 2 is r then among all c ones only s is deleted s is deleted this is what it states.

Rather it is restating what is stated by 8.2.23. So, given this case dash dash r s r s at the end of a pada if this happens only then this s gets deleted and you get dash dash r as the returned output after the sūtra 8.2.24 applies. Meaning thereby that only s can get deleted if preceded by r in a combination of cc, implying that if this r is followed by any consonant which is non s. So, if the pada is such that there is dash dash and at the end you have penultimate position you have r and in the final position you have another consonant which is not s. Then this not s is not deleted.

To be shown in the equation form once again we can say that, dash dash r not s remains dash dash r not s. It does not become dash dash r that is not the returned output as far as this sūtra is concerned this is what this sūtra states. So, in a way it restates what 8.2.23 says and because this is a restatement it negates ultimately as far as its meaning is concerned.

And it eliminates certain options the restatement is that s gets deleted and because this is a restatement this is not needed. So, from this we conclude we infer that all non s is not deleted. So, this is the elimination that all non s will not be deleted at this position in this environment. This is the negation resulting from a positive statement rāt sasya. So, we get the output as dash dash r not s remains as it is no change happening no non s gets deleted, this is how a niyamasūtra functions. We shall study this more as to what purpose this serves later on in some more detail.

Let us proceed towards the next type of sūtra namely atideśa which is extension. Substitution, is the main technique used in the Aṣṭādhyāyī for derivation of higher units and the suffix vat is used to indicate this substitution. vat is the general idea is the following we say that X is replaced by Y in a given condition or a given environment.

Now, after the replacement Y assumes the place as well as the properties limited amount of properties of X. So, after the replacement Y assumes the place and the properties which are limited in number of X. Therefore, we can restate this by saying that limited number of Xs properties are extended to Y because Y is replacing X. So, Xs properties are extended to Y and this is also explained by the tradition using common day to day examples. But the very famous sūtra for this extension is sthānivad ādeśaḥ analvidhau, which means the properties which are non phonological ones of a substituent are extended to the substitute.

Here is a concrete example in the derivation process when we are at this stage paṭh plus jhi. This is achieved by 3.4.78 and now we apply 7.1.3 on this stage and get paṭh plus anti as the derived output. what this 7.1.3 does is substitutes this, jh by ant jh is the substituent ant is the substitute.

Now, the properties of jhi namely 3 p slash 3 third person plural, agent present which are its meanings they all extended to anti. anti also means agent presentence etcetera third person plural etcetera, the properties of jhi are extended to anti. However, these are non phonological properties the phonological property is not extended jhi is a consonant beginning element, anti is a vowel beginning element. So, the consonant beginning ness of jhi is not extended to anti.

Because this is a phonological property, but the other properties are definitely extended this is what the sūtra sthānivad ādeśaḥ analvidhau states and we shall have occasion to study this further in detail. But this is what in brief is atideśa a very important type of sūtra. And finally, we have adhikāra, the domain headings.

Rules in the Aṣṭādhyāyī are arranged under several domain headings and it is these dominating heading headings which give us idea about the overall content spread in the text of Aṣṭādhyāyī. For example, the word pratyayaḥ is considered as an adhikāra a domain heading which governs the sūtras from 3.1.1 to 5.4.160. Chapter 3, chapter 4 and chapter 5 the biggest ever adhikāra biggest ever domain heading which covers 3 chapters and 112 subchapters in all.

So, in this adhikāra we know that the pratyaya are stated the suffixes are stated. Then we have nyāpprātipadikāt another adhikāra which governs sūtra from 4.1.1 up to 5.4.160. So, it covers two chapters with eight subchapters then we have aṅgasya which covers sūtras from 6.4.1 up to 7.4.97, 1.1 chapters namely 5 subchapters. Then we have dhātoḥ which governs the sūtras from 3.1.91 up to 3.4.117 that is 3 subchapters plus some more sūtras in the third chapter. What these adhikāras tell us is that in the sūtra that comes from 3.1 suppose the number of the sūtra is 3100, then this sūtra 3.1.100 is talking about a pratyaya which is added to a verbal root. At least this basic information in the form of a template is available, which is then filled in by respective specific information.

Similarly, if we are dealing with a sūtra namely 4.1.50 for example, then we know that this sūtra must be dealing with a pratyaya, which is stated after a prātipadika the general slots or the template is known which is filled in by the specific information provided by that sūtra specific sūtra. This is what the adhikāra enable us to do this is how the six types of sūtra are stated in the Pāṇinian

grammatical tradition and we continue to study them one by one hereafter. First we take up the sūtra later on in the subsequent lectures.

Now, before closing as is our practice let us recite the maṅgalācaraṇa of another very important commentary text called Bṛhatśabdenduśekhara composed by NāgeśaBhaṭṭa. Here are the two verses, "nāgeśaḥ kila nāgeśabhāṣitārthavicakṣaṇaḥ śivabhāṭṭasuto dhīmān upādhyāyopanāmekah, Natvā phaṇīśamīśānaṁ kaumudyarthaparakāśakam manoramomārdhadehaṁ tanve śabdenduśekharam". I repeat, "nāgeśaḥ kila nāgeśabhāṣitārthavicakṣaṇaḥ śivabhāṭṭasuto dhīmān upādhyāyopanāmekah, Natvā phaṇīśamīśānaṁ kaumudyarthaparakāśakam manoramomārdhadehaṁ tanve śabdenduśekharam".

And today's 5 sūtras which are taken from 6.2 6th chapter 2nd subchapter. They are the following ones and I read, 'bahuvrīhau prakṛtyā pūrvapadam', 'tatpuruṣe tulyārthatṛtīyāsaptamyupamānāvvyayadvitīyākṛtyāḥ', 'varṇo varṇeṣvanete', 'gādhalavaṇayoḥ pramāṇe', 'dāyādyam dāyāde'. I repeat, 'bahuvrīhau prakṛtyā pūrvapadam', 'tatpuruṣe tulyārthatṛtīyāsaptamyupamānāvvyayadvitīyākṛtyāḥ', 'varṇo varṇeṣvanete', 'gādhalavaṇayoḥ pramāṇe', 'dāyādyam dāyāde'.

Thank you for your attention.